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PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

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PRAYER TO LORD SHIVA

पशूनां पति पापनाशं परेशं
गजेंद्रस्य कृत्तिंवसानं वारेण्यं ।
जटाजूटमध्ये स्फुरद्गाङगवारिं
महादेवमेकं स्मरामि स्मरारिम् ॥१॥

Ruler of all souls, destroyer of all sins, the Supreme Lord, who covers Himself with the skin of elephant, the Refuge of all, from whose twisted hairlocks, the flow of Ganges rushes forth, beautifully, I worship Him with all my heart, with all my devotion.

महेशं सुरेशं सुरारातिनाशं
विभुं विश्वनाथं विभूत्यङभूषम् ।
विरूपाक्ष मिन्द्रर्कं वन्हि त्रिनेत्रं
सदानंदमीडे प्रभूं पञ्चवक्त्रम् ॥२॥

The All Powerful, The Refuge of all Gods, the destroyer of the enemies of Gods, the Rakshasas, who is everywhere, The Lord of all the world, whose whole body is shining due to besmearing of Vibhuti (sacred ash), who is called विरूपाक्ष because of His odd number of eyes, The Moon, Sun and Agni (the Fire) are whose eyes, I pray with praise the Ever glad, the fine-faced Lord, the Shiva.

गिरीशं गणेशं गले नीलवर्ण
गवेंद्राधिरूढं गणातीतरूपम् ।
भवं भास्करं भस्मनाभूषिताङगं
भवानी कलत्रं भजे पञ्चवक्त्रम् ॥३॥

He who is the God of mountains, the Ruler of all Ganas, whose neck has blue colour, who is riding Nandi, who is beyond all the ganas, (who is Ruler of all of them), Who is the origin of the world, who is glowing with lustre, who has adorned His body with Bhasma (sacred ash), whose wife is Bhavani (i.e. Parvati), I worship such Almighty the five-faced Lord Shiva.

शिवाकान्त शम्भो शशाकार्ध मौले
महेशानशूलिन् जटाजूटधारिन् ।
त्वमेको जगद्व्यापको विश्वरूप
प्रसीद प्रसीद प्रभो पूर्णरूप ॥४॥

Oh Shankara, whose wife is Parvati, Oh Shambho (who brings welfare to the whole world), who adorns His head with an arc of the moon, the All - powerful Lord of all Lokpalas (Rulers of various Lokas), who holds Trishula (trident) in His hand, who holds matted twirling hairlocks on His head,Who occupies the whole Universe and is adorned with the ornamental sides of all the universe and thus perfectly represents the whole Universe. Oh, Almighty God, be pleased with my devotion and offer your blessings. *(Sanskrit slokas from Vedsarshivstava)*

-P. D. Dharwarkar.

***

MUSINGS OF THE EDITOR...

Hellow Readers,

After Spring, the king of seasons heralding the advent of new dawn to rejuvenate the nature and all its creatures, Mother Nature now donning herself in lush greẽn monsoon showers has specific expectations from man, her crown of creations. The chief aim is that Man has to realize divinity and God in every deed. He is created for achieving higher spiritual goals. But there is so much iron resistance in him that unless life's adversities wake him up he remains complacent revolving around the wheel of name, fame, money, power and fulfillment of his worldly needs and aspirations. Added to this is, his mind doesn't stay focused at one point. It is torn by several sensory distractions and attractions. Is there no way out of this? Yes, there is. For that he must first purify his sense organs. This is because when we want to achieve material goals, first the desire-seed is sown in our mind, we visualize our goals, then we strive in that direction on the ground level, till it is attained. That means the path is from the subtle to the gross. But in order to realize spiritual ends we must go from the gross to the subtle and the total purification on physical, vital and mental levels is *sine qua non.*

Chanting the Divine Name such as *OM, Shree Ram, Om Namo Bhagavate Vasudevaya, Om Namah Shivaya* or any other name in any other language or religion/faith will be nay, IS of great help in silencing the mind for higher realizations. But for chanting the Divine Name, to make it our second nature, *Ajapa japa* (chanting the name without counting) as it is called by Hindu saints is very difficult.Certain fundamental discipline is needed. Shri Gondavalekar Maharaj, in his wonderfully persuasive book Pravachane (Discourses) emphasizes chanting of the Divine Name throughout the book. It is in fact a sort of getting recharged our spiritual batteries everyday. In one of his discourses (P. 23) he allegorically compares it to the cultivation of the land of the Divine Name. He says, to get the best crop in the land of the Divine Name first of all there is the need of well-behaviour which is like the fencing for the field of this land. Second prerequisite is purity of mind which is like good soft soil. The soil should be free from pebbles and weeds. Weeds here stand for jealousy, hatred, hostility etc. Then, the chanting of Divine Name is the seed. This seed should not be a decayed one. It means our chanting should be desireless, *nishkama*. It should be chanting for chanting's sake. Pilgrimages, blessings of the saints, their grace are essential. They serve as irrigated water for the spiritual field. Finally, what's most important is the Divine Grace, it's like the rain-water. Here, there is a difference between watering from a well/canal/river/pond which can be watered anytime but as regards natural rain-water nothing can be done but to wait patiently for the rains. As such, having taken all care if it doesn't rain there won't be crops. However, the spiritual field (of chanting

the divine Name) is unique in one way; it has a magnetic power. Therefore it attracts the rain of the Divine Grace. So there is no fear of drought. Suppose there are two farmers. One is dutiful and the other lazy. The former who tills his land will have excellent yield whereas the lazy farmer's fields won't grow. The Divine Grace is bestowed on the one who carries out his duties sincerely. What applies to life-situations; applies to spiritual life as well. The Divine Grace is bestowed equally on all. But as per his efforts and purity of mind he will reap the benefits. God is impartial. The moment we are ready, His Grace automatically is bestowed. He who chants the Divine Name with pure mind will experience the Divine Grace. Chanting the Divine Name is like fine-tuning ourselves to the Godward path, it's a connecting link between man and God. Where there is Name, there's God. Stay always in the Divine Name.

We all know that Lord Krishna and Arjuna are the *Avatars* of Narayana and Nara, the Supreme Purusha and the Man. There runs a tale : Once as Krishna and Arjuna were wandering in the forest they sat under the shade of a tree. Being intimate friends, Arjuna lay asleep on Krishna's lap. Just then Narada, the Celestial Bard appeared on the scene. The latter asks Krishna why He considers Arjuna as his intimate devotee. Krishna replied that He would explain in a short while. And pretending to be thirsty, He places Arjuna's head on Narada's lap and down He goes to a nearby pool to quench His thirst. Meanwhile Narada hears the the chanting 'Shree Krishna, Shree Krishna'. He looks around in surprise, in the bush, on the tree to find out

whence the sound came. Then he leans onto the chest of Arjuna and hears the sound 'Krishna' with every breath. Just then Krishna returns and explains that is true Bhakti, devotion, true nama Japa. Breathe the Divine Name with every breath till your last breath....it is a long way though but once that is accomplished note what the Divine Preceptor, Lord Krishna proclaims,

बहूनाम् जन्मनामन्ते ज्ञानवान् माम प्रपद्यते।
वासुदेव: सर्वमिति सा महात्मा सुदुर्लभ: ॥

bahunam janmanam ante jnanavan mam prapadyate
vasudevah sarvamiti sa mahatma sudurlabhah

- Geeta.. 7:19.

At the end of many lives, the man of wisdom resorts to Me, knowing that Vasudeva (the Supreme) is all that is. Such a great soul is very difficult to find.

Gurudev also emphasizes the significance of Nama japa throughout his writings. In his *"Mysticism in Maharashtra"* he gives practical lessons in doing the Nama japa. He says, "Sit silent, compose thy mind and make it pure and then happiness will know no bounds. God would certainly come and dwell in thy heart. This will be the result of thy long effort. Meditate time after time on God's Name - Rama, Krishna Hari. I declare that this will surely come to pass if thou hast one-pointed devotion. The uttering of the Name of the God, is indeed, an easy way for reaching Him, one need not go to a distant forest.God will Himself come to the house of a Saint. One should sit at a place, concentrate his mind, invokeGod with love and utter His name, time after time. I swear by God's name, that there is no other way for reaching God; indeed,this is the easiest of all

the ways. ... Thus determinedly and resolutely should one meditate on God by means of His Name. Let the head break off or let the body fall, we should not leave off the celebration of God's Name..."

Well, that's the power and effect of chanting the Divine Name. In Kruta, Treta and Dwapara Yugas *homas, havans, Yadjanas*, rigorous penance and sacrifices were observed for God-realisation. But in Kaliyuga one-pointed chanting alone can lead toward the path of God. Let's all focus our minds on the Divine Name or Gurumantra so that divine peace descends on us, transforming our entire being. So let's train our external organs to perform their daily duties while the inner Self constantly dwells in the chanting.

* * *

Coincidently, while the 52nd death anniversary of Gurudev Ranade was observed in various centres, this issue contains articles on chanting the Divine Name which Gurudev emphasized all his life.

We feel very proud while appreciating the selfless services being rendered by Prof. Dr. K. B. Dabade in popularising our quarterly issue Pathway to God.

Have a wonderfully thrilling spiritual experiences as you proceed with reading this issue.

Prof. Dr. Madhumati M. Kulkarni.
Editor-in-Chief.

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RAMAGITA (Part II)

-Dr. K. V. Apte

(Continued from last issue.....)

The attitude of a jivanmukta is again narrated in the following verse No. 57.

(57)

इत्थं यदीक्षेतहि लोक-संस्थितो
जगन्मृषैवैति विभावयन्मुनि: ।
निराकृतत्वाच्छ्रुति युक्तिमानतो
यथेंदु-भेदो दिशी दिग्भ्रमादय: ॥५७॥

A man having restraint (muni) staying in this world thinks and sees thus - as this world is sublimated with the help of means of knowledge (mana) namely Sruti and reasoning, it is false like the illusion of two moons (instead of one moon) or illusion of a certain quarter in another quarter (57).

Explanation :- If a man uses the means of knowledge namely Sruti and reasoning, he comes to know that the world is false. e.g. Vedic sentences like Brahman/Highest Self alone is real, there is no diversity (neha nanasti kincana) show that the world is false.

The reasoning is :- If Self/Brahman is the only one reality, the world cannot be real, the world must be false. Thus with the means of knowledge like *Sruti* and reason-

ing one comes to know that the world is false, it is like an illusion of a second moon or illusion of quarters. Illusion of quarters (digbhrama) is that :--under certain cicumstances a man loses the sense of correct quarter and mistakes one for another.

* * *

To realise that everything is the same as Rama, the Highest Self is the goal of human life. Until this goal is reached, man must propitiate Rama. This is stated in the next stanza No. 58, and the element of devotion is introduced in it.

(58)

यावन्न पश्येदखिलं मदात्मकं
तावन्मदाराधन-तत्परो भवेत् ।
श्रद्धालुरत्यूर्जित-भक्ति-लक्षणो
यस्तस्य दृश्योऽहमहर्निशं हृदि ॥५८॥

So long as man is not able to see that the whole world is of my nature, till then he should be earnest in propitiating Me (The Highest Self). I am day and night (i.e. constantly) visible in the heart/mind of that man only who possesses faith and who is endowed with best (urjita) devotion (58).

Explanation :- The world is to be looked upon as identical with Rama the Highest Self. Till this identity is recognised one has to propitiate Rama the qualified

Supreme God. Propitiation must be done with full faith and highest devotion.

The main instruction of Rama is over at the end of this verse No. 58.

* * *

The last verses Nos. 59-62 are the concluding portions of this Ramgita.

(59)

रहस्यमेतच्छ्रुति-सार-संग्रहं
मया विनिश्चित्य तवोदितं प्रिय ।
यस्त्वेतदालोचयतीह बुद्धिमान्
स मुच्येत पातक-राशिभिः क्षापन ॥५९॥

O dear (Laksmana), I have told you this secret - truth which is the sum and substance of all Srutis, after making it definite. Here (in this world) an intelligent man who ponders over it, will be freed within in a moment from heaps of all sins (59).

Explanation :- It was pointed out in the introductory portion of this article that this Ramgita is mostly based on *Upanisads* and in particular those srutis used by the school of Monism alone.

* * *

Rama in the next verse No. 60 tells Laksmana how to

be happy in this world.

(60)

भ्रातर्यदीदं परिदृश्यते जग –
न्मायैव सर्वं परिहृत्य चेतसा ।
मद्–भावना–भावित–शुद्ध–मानस:
सुखी भवानंदमयो निरामय: ॥६०॥

O brother (Laksmana), know that all this world which is visible all around is an illusion or false (Maya) and (then) set it aside from your mind (i.e. be indifferent to it). Then becoming pure in mind by means of meditating upon Me (the Highest Self) be afflictionless (niramaya), full of joy and happiness (60).

Explanation :- In this verse the word 'maya' means illusion or false. When this illusory world is set aside and the Highest Self is realised, man becomes full of bliss, free from all cares.

* * *

In the following Verse No. 61, Rama identifies Himself with a devotee who is jivanmukta and eulogises him.

(61)

य: सेवते मामगुणं गुणात् परं
हृदा कदा वा यदि वा गुणात्मकम् ।

सोऽहं स्व-पादांचित-रेणुभिः स्पृशन्
पुनाति लोक-त्रितयं यथा रविः ॥६ १॥

I am he (i.e. I am identical with him) who in his mind sometimes serves (i.e. meditates on) Me as devoid of qualities or sometimes as beyond qualities or sometimes as possessing qualities. Like the sun he purifies the group of three worlds by means of contact of dust particles sticking to his feet (61).

Explanation :- As per the liking of the devotee, Rama the highest god can be looked upon as devoid of qualities (*nirguna*) or qualified (*saguna*) or beyond the qualities. In the latter case, the God is beyond the qualities *sattva, rajas* and *tamas* of the Nescience. That the Nescience has these three qualities is to be infered from the statement that the intellect (buddhi) possesses these three qualities (see Verse No. 32) and this *buddhi* is born from Nescience (see Verse No. 40).

A devotee of Supreme God who is jivanmukta is identical with the highest deity, according to Rama. This devotee is not only pure by himself but he purifies the three worlds by means of his rays as well.

(To be Continued.....)

- Prof. **Dr. K. V. Apte,**
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GREEKS AND JAINS : From Atom to Soul

-Isha Gamlath

The resemblances between Greek philosophy and Jain theories are many. Let us focus on the atoms of the Atomists of Greece and *'anu'* of the Jains.

ATOMS :

The term *anu* corresponds with atoms of the atomists in Greece. The elaborator of the atomic theory, Democritus said ' atoms and void (alone) exist in reality' (Fragment 9). Jains believed that *pudgala* meant matter. Matter was known as *astikaya* since it occupies space. The smallest indivisible particle of matter was *anu*. On a similar footing Democritus observed that if matter was devided far enough invisible units which are called atoms arise to come into being.

Atoms were solid, impenetrable and indivisible. There are an infinite number of atoms in space. (Theophrastus, Physics, 8; Simplicius Physics, 28. 9). Epicurus, a follower of Democritus (Plutarch, Against Colotes, 3) notes that all atoms are small but Democritus says that atoms could be large as well (Eusebius, XIV.23.2) Atoms differ in,

1. Shape -like A differs from N

2. Arrangement - like AN differs from NA
3. Position - like Z differs from N

(Aristotle, Metaphysics A4 98564)

Anu of Jains has no size. It is eternal. It has smell, touch, taste and colour.

MOTION

All becoming is explained by the mixing and unmixing of atoms. Atoms neither come into being nor pass away. They are in constant motion in the void or empty space. Atoms correspond to the being and the void to the non-being of the Eleatics, says Melissus. Things are created and pass out of existence by the random collision of atoms. As a result various atoms were separated or attached.

Democritus said -

1. Atoms moved in every direction in empty space.
   (Aristotle, de caelo, 2. 300168)
2. Atoms collide with each other.
   (Aristotle on Democritus;
   Simplicius, de caelo 295.9)
3. Motion of atoms is called vibration
   (Aetius, 1, 23, 3)

Epicurus adds to the above that-

4. The reason for collision is weight. The properties of atoms according to Democritus are size and shape while Epicurus added weight
(Aetius, 1, 33, 18, Dk 68A 47)
5. Atoms fall in parallel straight lines with equal velocities towards a fixed place at an infinite distance.

The Jains maintain that-

1. Material things are produced by the combination of *anu.*

2. This production is done by different geometrical, spherical and cubical modes of combinations of *anu.*

3. A combination of *anu* occurs both by mutual contact at two points and by being attracted by like to like. Democrats and Jains, then, believe that like goes to the like. Hook shaped atoms collide with the hook shaped (Aetius, II, 7.2). Collision of the like atoms make smaller atoms go to the periphery while the heavier atoms to the middle.

4. Matter has two forms -

Atomic and Skandha

Two atoms from a Skandha or a compound. Skandha can be seen, felt, touched, smelt and tasted. Skandha combines with other Skandha and forms gross substances. Gross things are subject to change or *parinama. Parinama* makes qualities or *guna* decrease and increase. The accession of new qualities is done by *kala*, time. The gross remains in a *samanya* state for some time even when new *gunas* are acquired. This state of sameness of qualities is known as *urdhvasamanya.*

5. Atoms are both eternal and subject to change. They are eternal if they are looked at from the viewpoint as substance or *dravya.* Substances never change. They are subject to change if looked at from the viewpoint of accession of new *gunas.* This is the decisive change between Democritus and Jains. For Democritus atoms form the basis of all matter but not so for the Jains.

6. The other form of matter is the atomic. It corresponds

with the Karmic Matter which enters the soul.

KARMA

Karma particles exist in the void. Karmas are infra-atomic particles of matter, or karma *vargana*. Karma particles enter the soul. This is *asrava*. Jains believe in two types of *asarva*.

1. *Bhavasrava* or thought that enters the soul.
2. *Karmasrava* or actual entrance of karma *matter* to the soul.

(Nemichandra's commentary of dravyasamgraha 29) [Dasgupta, 193]

Karma can be both good and bad. Of karma particles entering the soul Gunarthana writes as follows :

'The influx of karma means the contact of the particles of karma matter in accordance with the particular kind of karma, with the soul, just like the sticking of dust on the body of person besmeared with oil. In all parts of the soul there being infinite number of karma atoms it becomes so completely covered with them that in some sense when looked at from that point of view the soul is sometimes regarded as a material body during its samara stage.'

[Dasgupta, p. 194]

Karma particles could be destroyed in a two - fold manner.

1. *Bhavanirjara* or purifying the soul by virtue so that karma particles are destroyed
2. *Dravyairjara* or destruction of karma particles by experiencing them fully.

EMANCIPATION

Nirjara aims at soul purification. A Jain aspirant whose soul is purified attains *moksha* resides in *lokakasha* free from all bondage or *bandha*. He now possesses *ananta darsana*, (infinite preemption) *ananta jnana*, (infinite knowledge), *anantasukha*, (infinite bliss) and *ananta virya* (infinite power). *Lokakasa* exists in *akasa* or mere empty space. Hitherto there was collision of *anu* in empty space but there is no movement in the region beyond *lokaksa*. The Jain principle of motion is dharma. Dharma or the moving principle does not exist in *lokakasa*. (Dravyasamgrahavitti, 17-20, in Dasgupta, p. 197). Therefore, those liberated souls or the *mukti jivas* are at rest. Jivas and matter cannot move without dharma. They could not rest without adharma. Motion is inherent in jivas. *Jiva, pudgala, dharma* and *adharma* all subside in *aloka*, the transcendent region where the *muka jivas* reside. The Jain dharma thus is slightly close to the vortex - like movement of atoms.

SOUL

Democritus says 'the soul is the dwelling place of one's good or evil genius' (Fr. 171). Philosophy, to Epicurus, is a means of happiness. It relieves men from the fear of gods and punishment in the after-life. It soothes the soul by eradicating passion. This is why Epicurus gives prominence to the materialistic theory of atoms in his explanation of the origin of the universe. It is the soul that the karmic matter of Jain teachings impose upon. Karma contaminates the soul, creates chaos causes *bandha* and prolong, *moksha*. For the Jains, theories

of Karma and soul have a more genuinely religious significance.

Jains, Democritus and Epicurus accept that soul, too, is made of atoms,and that it is the only immaterial thing in the void.

Soul according to Greeks is,

1. Made of the finest and roundest of atoms
2. Mobile.

The only atom that cannot be collided with any other is of course the soul. Aristotle calls this atom fiery and spherical (De Anima A2 40_5 a ii). But it is not really soul to Democritus but a spherical atom which is the most mobile.

According to the Jains, the soul is immortal and -

1. Good or bad karma comes into contact with the soul and gets coloured - golden, lotus - pink, white and black, blue and grey.
2. The soul is the channel through which karma particles enter.
3. The soul passes 14 stages or *gunasthanas* before being emancipated.
4. *Niraja* helps to purify the soul from karma particles
5. The perfect soul rises beyond the *urdhvaloka* to *lokakasa*.
6. It resides motionless there
7. Souls that are not littered are scattered in the universe. They occupy space. They have a size and are atomic.

INNUMERABLE WORLDS

As a result of atoms, innumerable worlds come into

being. Some of these worlds are large, small, decreasing. Some are devoid of sun, moon, stars, living beings moisture (Hippolytus, Refutations I, 13, 2 Dk 68_A 40). Worlds, just like atoms differ in shape and size. The Jains maintain that the universe is full of *nigodas* or minute beings. They are groups of infinite number of souls in small groups. New souls are supplied by *nigodas* to the soul to occupy the space made vacant by souls that acquire *moksa*.

The Jains view is similar to the innumerable worlds of Democritus. These worlds in various stages of development are similar to the Jain substances as well which are accessible to new qualities, *utpada* and the loss of old qualities, *vyaya*.

SENSATION

The atomic theory according to Democritus can only be comprehended by reflection but not by sensation. Knowledge can be obscure or genuine. To the latter belong all the following : sight, hearing, smell, taste, touch. The real is 'separated from this. When the obscure can do no more, neither see more minutely, nor hear or smell, or taste, or perceive by touch - and a finer investigation is needed then the genuine comes in as having a tool for distinguishing more finely; (Democritus, The Canon, Fr-11. Also in Sextus Empriricus, Advanced Mathematics VII, 139 Dk 68B 11)

The Jain *pratyaksa* which removes the veil of ignorance caused by karma resembles the genuine knowledge of Democritus while *paroksa* gives a less

clear knowledge like the obscure knowledge. But for Epicurus, unlike for Democritus, the theory of knowledge depended on sensation. Democritus rejects sensation as inherently illusionary. Epicurus maintains that it is the criteria of reality. Nevertheless Democritus observes that the qualities of colour, sound, smell, taste can be felt only from sensation caused by contact of atoms. He realized like other philosophers of Greece 'all perception as being by touch' (Aristotle de sensu, 4.442a 29). But since atoms and the void cannot be apprehended by senses, he does not look for the support of senses.

PLURALISM

Epicurus does not stick only to the atomic by hypothesis on which the origin of the world could be explained. There could be a plurality of views. Each individual, according to Democritius has a number of atoms - big, small, sweet, bitter which cause diverse sensations.

'Bitter taste is caused by small, smooth, rounded atoms whose circumference is actually sinuous; therefore it is both sticky and viscious. Salt taste is caused by large, not rounded atoms but in some cases jagged ones'

(Theophrastus, de sensu, 66, DK 68 135)

Also,

'Sweet exists by convention, bitter by convention colour by convention;'

(Democritus fr. 9; Also Sextus Empiricus Advanced Mathematics, VII, 135)

The Jain theory of relative pluralism, or *anekanthavada*

there can be no absolute affirmation of anything. All affirmation could be true depending on the atoms of each individual. Gold is a substance or *dravya*. It is a combination of atoms-earth atoms, iron atoms of each individual, metal atoms and water atoms etc. It is *dravya* and not *dravya* at the same time. The substance will not change. But it can assume different appearances - jug, pot, bowl, cup, etc. also necklace bracelet, ring, anklet etc.

Many qualities or *anantadharmatmakam* vastu correspond with different sensations perceived by different individuals (Tattvarthadhigama sutra, Dasgupta p. 176). Thus the Jain view corresponds with the Democritean view.

'We know nothing accurately in reality but (Only) as it changes according to the bodily condition and the constitution of those things that flow upon (the body) and impinge upon it'. (Fr. 9)

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THE DIVINE GLIMPSES OF GURUDEV

(Forevisions about his kinsmen's death)

-Prof. Dr. K.B. Dabade

".....God is a very jealous God, who would not allow any love to be given to any other object besides Himself" (Ranade, 1988:210).

"He.....[God] is the greatest tyrant ever known, for, He dashes the cup while we are lifting it to the mouth, and under the cover of free will, He leaves a margin so small as to provide mirth for Himself at our expense"
- (Ranade 2003 : 79).

"You cannot look on the face of God and live!"
- The Bible.

God finds pleasure by putting His devotees into great difficulties from time to time in one form or the other and His devotees regard the same as a spiritual boon. Gurudeo R. D. Ranade (3rd July 1886 Jamkhandi-6th June 1957 Nimbal) too faced bravely the adversities in life in the various forms such as unemployment for about three and a half years, chronic illness and untimely demise of his five primary kin from 1916 to 1941. The two prime objectives of this article are to

bring forth the divine glimpses behind the untimely demise of his revered father (Shri Dattopant), his first son (Venkatesh), his first wife (Smt. Sitabai), his mother (Parvatibai), and his second son on the one hand, and to note santometric references, while narrating the above five incidents of the deaths on the other.

Shri Dattopant Narayanrao Ranade was born at Brahmavartta[1] during the time of the last Peshwa. At Brahmavati (U. P.) Sri Bajirao Peshwa (2nd) celebrated the wedding ceremony of Narayanrao Bapurao Ranade. Thereafter, Sri Bapurao returned to Ramdurg and ultimately died there in 1835 and Narayanrao in the year 1860. But Dattopant returned to Jamkhandi from Ramdurg. Dattopant had two wives and the name of the second wife was Parvatibai. Parvatibai hailed from Parali Vaijanath. Parvatibai had two issues - Bhaguakka, Ramachandra (Gurudeo R. D. Ranade). Ramachandra was about 12 years younger than Bhaguakka. Ramachandra lost his father in the year 1904 *(Shaka 1826 Kartik Vadya Ek)* at Jamkhandi. There is an incident related to this.

Gurudeo Ranade in his dream received a telegram in which the place from where the telegram was written was the land of the dead and the contents of the telegram were "I have arrived here safely", and the telegram was signed in the name of his father. Exactly at the time of receiving the telegram his father had died at Jamkhandi and Professor Ranade was in Poona (Date 1982 : 136)

Gurudeo Ranade's first marriage took place in the year1901. His first wife Sitabai belonged to Fadnis Family of Ramdurg. She was a very pious and good natured woman (Deshpande 1963 : 13).

Gurudeo's first son was born in February 1916 (*Phalgun Shuddha 2*). The name of the son was Venkatesh. He was named thus because the name of Gurudeo's spiritual teacher[2] was also the same (*Vide* Deshpande 1981 : 128). But Gurudeo's joy of having the first son did not last long. His son died at Kolhapur on 28-12-1916.

Prior to the death of his first son, Gurùdeo received a telegram at Pune stating that he (Venkatesh) was seriously ill. But Gurudeo came to know that, Venkatesh died at Kolhapur when he was at Miraj Railway Junction and was proceeding to Jamkhandi to preside over the first social gathering at P.B. High School there. Instead of going to Kolhapur, he went to Jamkhandi and discharged all his duties as the chief guest of the gathering without the tinge of sorrow on his face. After the function, Gurudeo informed the friends there about this event and told them in the following utterances of Job[3], "God hath given and God hath taken him away. Blessed be the Name of the Lord" (Sangoram, Deshpande 1978 : 168). Gurudeo writes a letter to Sri Shivalingavva - the spiritual sister, "..... As per the wish of Samarth I had a son of 10 months. Samarth has taken towards him 15 days ago" (Deshpande 1960 :60).

Once at Adhyatma Bhavan - Pune, Gurudeo showed the ornaments of Venkatesh to Sri Kakasaheb Karkhanis and said, "He was a very sweet child with beautiful eyes. In the previous life, he was probably a Yogi; who knows? He came and went away".

As a result of this incident, a disciple naming his genuine kin after his spiritual teacher is feared in Nimbargi *Sampradaya*.

Gurudeo Ranade and Padmasri Kakasaheb Karkhanis were the disciples of Sri Venkatesh Khanderao Deshpande (1843-1914) - the Saint of Umadi. Gurudeo Ranade explained that he lost his first son naming after his spiritual teacher. Kakasaheb also had named his nephew after his spiritual teacher and he too lost his nephew soon (Karkhanis 1977 : 46-47).

Gurudeo tried to bear the shock of the loss of his first son by taking refuge in spiritual practices. Meanwhile Gurudeo had to bear two more severe blows. The influenza epidemic of 1918 snatched away his first wife and his mother.

On 29th September 1918 Gurudeo's first wife passed away in Poona. About this incident Gurudeo once told his friend : "Through the grace of my Master I had then performed my Sadhana quite well. Hence if I had prayed God to save my wife from the clutches of death my prayer would not have gone in vain. But since God's wish alone is blessed, I did not think it proper to pray Him like that" (Sangoram, Deshpande 1978 : 168).

A few days before the demise of Gurudeo's first wife yet another incident took place :

Once Gurudeo sat for meditation during night, his first wife came over there. Gurudeo did not like this and said to her with a bit of anger, "Go from here". Within 4-5 days thereafter she died of Influenza. Gurudeo later told, "I asked her to go. Alas! She left once and for all" (Karkhanis 1977 : 90).

Gurudeo attended duties at Amalner as the Director of the Philosophical Institute immediately after the funeral ceremonies of the first wife and he had sent a telegram about her death from Amalner to Shri Amburao Maharaj - the spiritual brother of Gurudeo Ranade, within a margin of ten days.

The following extract from Gurudeo's letter written to Sri Amburao Maharaj from Pune on 13-10-1918 is self-revealing. "....my wife died of Influenza epidemic 15 days ago. I have no doubt that she has achieved spiritual liberation. My mother is bed-ridden since eight days with Influenza. She may recover, only if the grace of the spiritual master can protect her. In my heart I wish that she should survive and spend her life in spiritual meditation and realise Divinity in this very life. The fulfillment of my wish rests with the grace of the Master. Kindly convey this humble prayer at the feet of the Spiritual Master and reply. I shall go over to Inchgeri with my mother, if she feels better. Kindly communicate all this at the feet of the Spiritual Master". *(Vide* Deshpande 1981 : 131-32).

Meditating on the Divine Name, Parvatibai merged in the Absolute (around 6 a.m. on Saturday) on 19th October 1918. At the time of the demise of Parvatibai, Gurudeo was reading *Dasbodh-Granthraj* composed by Swami Ramdas. (*Dashak 12, Samas 6 and verses 1 to 29*). The essence of this is :

"The Divinity in the form of *Brahma* is immaculate, immovable and eternally pure essence of the Universe. The *Brahman* is vaccumatic expanse enveloping us like the sky. The spiritual entity of *Brahman* neither creates nor supports. It has neither birth nor death. And the *Brahman* is beyond both the ken of human knowledge and the realm of spiritual ignorance, owing to the essential nature of *Brahman* being beyond spacelessness and beyond eternity" (Deshpande 1981 : 133).

When the flames rushed from the funeral pyre (of the mother), Gurudeo had the vision of *Shesha* (hooded serpent) dancing on the flames. This vision assured him that his mother had attained the blessed state (Sangoram, Deshpande 1978 : 169).

It would not be out of place here to mention that when the famous doctor N. G. Sirdesai of Pune told Gurudeo that his mother would expire on a particular date, Gurudeo told the doctor in advance that she would not die on that date. Later on when Gurudeo was asked as to how he could contradict the opinion of the expert doctor, Gurudeo replied that he had seen on that day innumerable beautiful eyes everywhere" (Date 1982 :173).

Gurudeo used to relate later on that all such incidents intensified his devition. In a letter to one of his friends, Gurudeo wrote out Tukaram's *abhanga* in an analogous plight. Its rendering in English is as under (Deshpande 1981 : 131)

My father died without my knowledge
That was I free from care.
Now my Lord! It's our reign now,
None with us can interfere.
My wife died and attained liberation.
The Lord freed me from a snare.
My son died and my mother too,
Good! The Lord removed my care.

Gurudeo composed a *Karunashataka* in Marathi similar to that of Sri Samartha Ramdasa, according to Sri. S. N. Deshpande, the follower of Nimbargi *Sampradaya*. In this *Karunashtaka* Gurudeo remarks :

Like Kunti I pray for evil days,
In case they bring me thoughts Divine.

(*Vide* for details, Deshpande 1981 : 133-34)

Gurudeo's second marriage (as per the Divine indication) took place at Islampur with Manutai (Sitabai)[4] on 1st June 1922. On 31st of December 1940 Gurudeo was blessed with a second son, Gurudeo suggested to name the second son - Sri Krishna. After the birth of a second son, one day, Gurudeo saw in his dream his Spiritual Master feeding the child from his own plate. He had other visions of a similar type which led him to believe that the son born to him was a great saint which

made him an object of supreme affection. Four months passed in this delightful way. Unfortunately, the child passed away in 1941 *(Chaitra Vadya Pratipade Punyatithi of Sri Nimbargi Maharaj 1789-1885)* at Allahabad and Gurudeo had to quarrel with God. Gurudeo's main complaint against Him was : "God informed me when He granted the gift; why then should He not inform me when He took it away....." (Sangoram, Deshpande 1977 :193, Apte 1995 :26).

When Gurudeo lost his second son, he answered a mischievous person by saying, "Do you think I have no credit left in the Divine Bank? But why should we complain? God gave the son and God took him away" (Date 1982 : 186)

Finally, quite a few significant santometric references culled out from the above account can be presented in the kaleidoscopic table (given on next page) meant for santometry.

Thus, the preceding account indicates how Gurudeo absorbed the severe shocks arising from the untimely demise of his parents, first spouse, and two sons by making his mind intensively theotropic and at the same time extracts from the above narration also reveal how Gurudeo and his two sons are compared to some or the other saints or simply sainthood.

Notes :

1. Between the two divine rivers, *Saraswati* and *Drishadwati,* lies the tract of land which sages named Brahmavartta because it was freque-

THE KALEIDOSCOPIC TABLE OF SANTOMETRY

Sl. No.	Who is Compared	To whom compared	By whom compared	What aspect is compared	Remarks
1.	Gurudeo's 1st. son	The Saint of Umadi	Gurudeo	Reposicion	The same name
2.	,,	A Yogi	,,	Inheritance of yogic qualities from the previous birth	Same
3.	Gurudeo	Tukaram	,,	Spiritual freedom due to close kin's demise	Similar
4.	,,	Ramadasa	S. N. Deshpande	Composition of a *Karunashtaka*	,,
5.	,,	Kunti	Gurudeo	Begging God to grant difficulties which can intensify devotion	,, ,,
6	,,	Job	Some biographers of Gurudeo	Surrendering to the Will of God	,,
7.	The second son	A great saint	Gurudeo	Qualities of a great saint	Same
8.	,,	The Saint of Nimbargi	Vijaya Apte (Gurudeo's daughter)	*Punyatithi*	Similar

nted by the gods. - Manu ii, 17. (Dawson 1988 : 63)

2. The practice of naming the child after the grandparents in the male line is not uncommon. This practice mirrors reposicion. Reposicion refers to a child being given the name of one who has qualities that the parents would like to see in the child.

3. The book of Job, an old testament book that often is counted among the masterpieces of world literature..... and it is named after its central character, Job, who attempts to understand the sufferings that engulf him.

Satan acts as an agent provocateur to test whether or not Job's piety is rooted merely in prosperity. But faced with the appaling loss of his possessions, his children, and finally his own health, Job still refuses to curse God. (*The New Encyclopaedia Britanica* Vol. 6, 2002 :562).

Job faced the loss ..... with a brave face, saying, "The Lord gave and Lord has taken away; may the name of the Lord be praised (Job 1:20) (Christo 2005 :2).

4. An incident took place soon after Gurudeo's second marriage. One day while sitting for meditation at Nimbal, Gurudeo heard the words in Kannada, '*Yamarajan Katti, Yamarajan Katti*" (*Yamaraja's* Sword, *Yamaraja's* Sword). When Gurudeo was brooding over the matter, he received the telegram from Thana informing him that his wife was seriously ill. Gurudeo went to Thana and lit the camphor in front of the photo of his Spiritual Master and asked his wife to do *Namasmarana* looking at *Jyoti.* After this, Sitabai's (second wife's) health improved (*Vide* Sangoram 1964 :91).

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Others behave with us, as we behave with them. Love begets love; anger, snobbery and indifference are paid back in the same coin. Regard, disregard and fraud also react likewise. Open account (you choose), the credit and debit entries get posted therein accordingly. You would receive what you give. Delight others, you will delight yourself. Pain others, you will be pained yourself. The reason is that the Atman is all pervading. That is how your action gets its corresponding reaction. There cannot be any doubt about this.

-Sri Nimbargi Maharaj.

SING IN PRAISE OF SADGURURAJA...
पंचपदी

-Prof. Yashwant Achar

भज सद्गुरूराजं भज श्रीगुरुराजम् ॥
त्यज त्यज भवजंजालं मायागुणशीलम् ॥धृ०॥

सत्पदचित्पदरूपं । अखिलानंदस्वरूपम् ॥
अगणिततेजोऽमूपं । नीरांजनदीपम् ॥१॥
दृष्ट्वा दृश्यं व्योमं । पीतं शुभ्रं ताम्रम् ।
नीलं धवलं श्यामं । अभिनवनवरंगम् ॥२॥
गुप्तागुप्तस्वरूपं । दृष्ट्वा नाशनपापम् ॥
हत्वा भवभयतापं । श्रुतिगर्भितसोपम् ॥३॥
घंटाकिंकिणि नादं । सिंहशंखं नादम् ॥
भेर्यादिकमहानादं । अनुभव मन लुब्धम् ॥४॥
मुनिजनमानसहर्षं। मायागुण आकर्षम् ॥
शोधनमार्गशीर्षं । तवपुराणपुरुषम् ॥५॥
इति स्तोत्रं पठ श्रुत्वा । पावनदासजीवित्वम् ॥
पापं सर्व हृत्वा । भवभय नाशत्वम् ॥६॥

Sing in praise of *Sadgururaja*, sing in praise of
Sri Gururaja;
Get rid at once and for ever, of the woes and delution.

Sing in praise of *Sadgururaja*, the *Chinmaya*-
manifestation,
Akhilananda, the origin of infinite splendor,
Who is *Niranjana* Himself, the light driving away the darkness.

Sing in praise of *Sadgururaja*, merged in the nine
colours
Scattered all over the sky; pure-yellow, snow-white,
copper-red,
Immaculate-white, ethereal-blue, and the other varied
shades.

Sing in the praise of *Sadgururaja*, the mysterious and
clandestine in form,
The destroyer of sins by His sheer sight,
Terminator of the worldly fears, the one adored and
sung in *vedic*-hymns.

Sing in praise of *Sadgururaja* worshipped through the
sound of gong
And by the chiming of *pooja*-bells with roaring sound
of the blowing conch,
The unison of the beating-drums, all have tuned me to
the rhythm of the divine.
Sing in the praise of *Sadgururaja*, the giver of joy to
the minds of the sages,

Annihilator of the worldly illusion; and of the *puranic* hero who is also the leader of the great path of spiritual-wisdom.

Sing in praise of *Sadgururaja*, the remover of all sins and the mortal fears,
And listening to the *Stotras* has ennobled and made the life of the servant worth living and pious;
Sing in praise of such *Sadgurunatha*, sing in praise of *Gururaja*.

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Sri Bhausaheb Maharaj

One day when Gurudeo was absorbed in meditation near Draupadi Ghat at Allahabad, he 'saw' the vision of Sri Bhausaheb Maharaj (Gurudeo's spiritual teacher) with Chipalis (the two sticks used to clap together) in his hands. Gurudeo thought that it was, a sacred place, where the devotion of Maharaj would deepen and diffuse, so he purchased the plot and got a beautiful bunglow built in 1940, for his own residence and began to live in it from Jan. 1944. It was here that one of the main branches of the Adhyatma Vidya Mandir was opened and housed.

SCIENTIFIC BASE OF SPIRITUALITY IN SAINT DNYANESHWAR's WRITINGS

-Dr. Hemchandra Kopardekar

Introduction

Knowing many things of the worldly objects and matters is not considered a real knowledge. Real Knowledge consists in the knowledge of the root of all the fundamental energy or the soul. The experience of soul is important for the spiritual development and attaining ultimate goal of life. But while we live in this world it is necessary to know many things about the things in our surroundings and the people whom we deal with in this world, to help us carry out our day to day activities. To utilise all that information to guide our activities needs some specific approaches and methods. Science and experience in using science, provide all that. We observe many things and try to find out what is at the root of all those. Science has attempted to state those fundamentals in physics, chemistry, biology, mathematics etc. and comes to a halt at some stage and/or tries to find some new fundamentals. Such experimentation in putting some hypothesis and testing in some laboratory building or in the laboratory of one's life, goes on

and helps the humanity to proceed further in identifying some new ways to deal with problems in life. It is only recently, especially in the West that Physics, Chemistry, Biology, Neurology etc. have come closer to spiritual understanding as already stated in the *Upanishads* and the *Vedas* long long ago in India but quite in different words which need reinterpretation in modern terms for an appropriate understanding of what was stated then in the light of the experience of those who put down those in words. Prof R. D. Ranade in his presidential address of the Indian Philosophical Congress at Nagpur in 1937 has said, " I will, at the commencement, take a general survey of the recent discoveries in modern Physics, Biology, Neurology, and so forth, and explain how they all tend to prove that Spirit is the only reality, and how Western thought can be brought into harmony with the conclusions of the great Indian sages and philosophers'. This shows that modern scientists can find a clear path to ultimate reality through a study of the saint's literature from that angle especially of the writings of Prof. R. D. Ranade and saints like Dnyaneshwar. It may be argued that saints did not have a scientific outlook and knowledge of principles of science and therefore that is not possible, the purpose of this article is to show how, Saint Dnyaneshwar used scientific concepts in his writing and how the understanding of the then society was having adequate understanding of such scientific concepts especially by giving examples from Dnyaneshwari of Saint Dnyaneshwar. In fact similar examples can also be cited from his Changdev Pasahti.

The similes, parables, illustrations used by Saint Dnyanehwar explain the point. These are given in a language that the readers are fully familiar with. So the level of scientific understanding in the society also must be definitely adequate to appreciate those explanations and elaborations in the writings. It is said that many scientific discoveries were made in the Western world later but we find those facts and concepts already cited in Dnyaneshwar's writing much earlier in very simple language. Many of the stanzas explain higher level of truths and day-to-day experiences related to the cycles of nature and life.

Some selected Examples of Dnyaneshwar's verses

Let us examine some simple examples to start with :

(1) जैसी वरिवरि पालखी खुडिजे । आणि मुळीं उदक घालिजे ।
तरी कैसेनि नाशु निपजे । तया वृक्षा ॥२-३०५॥
तो उदकाचेनि बळें अधिकें । जैसा आडवेनि आंगे फांके ।
तैसा मानसी विषो पोखे । रसनाद्वारे ॥२-३०६॥

Meaning :

If you cut new offshoots only on the top, but continue to water the roots
then you can't destroy the tree at all.
and
With the support of supplied water, the tree grows more and wide,
just as by feeding more to the tongue, the taste . . . organ, all other senses also get fed

Dnyaneshwar tells about the disastrous effect of

an uncontrolled tongue and how thereby desires of all other senses grow wilder.

(2) परि तें बीजें जैसी दगधली । नुगवतीचि पेरिलीं ।
तैशी कर्मेंचि परि तया जाहलीं । मोक्षहेतु ॥४-८३॥

Meaning :
just as roasted seeds, even if planted, never sprout into saplings, so do the karmas of those (who have surrendered to God) do not create any bondage, but liberate them

(3)जैसा को जळापाशी उभा ठाके । तो जरी आपणपें जळामाजिं देखे ।
तरी तो निभ्रांत वोळखे । म्हणे मी वेगळाचि आहें ॥४-९६॥

Meaning :
As the person standing near water, looks at himself (as the reflection), but he very well knows that he is not there in the water (likewise even though he is performing actions without a desire for fruits, he knows that he is not the real doer)

(4) अथवा नावें हन जो जो रिगे । तो थडियेचे रूख जातां देखे वेगें ।
तेचि साचे कारें जो पाहो लागे । तेव रूख म्हणे अचळ ॥४-९७॥

Meaning :
or one who is travelling in a boat, sees that the trees on the coast are moving but he realises very well and says that trees are stationary (as above - he knows that he is not the doer)

(5) आणि उदोअस्तु चेति प्रमाणें । जैसें न चालतां सूर्याचें चोलणे ।
तैसें नैष्कर्म्यत्व जाणें । कर्मीचि असतां ॥४-९९॥

Meaning :

And because of the sunrise and sunset, the motionless sun appears to be going round the world the person (desireless of fruits while performing actions) knows that he is inactive even while acting (as above).

Dnyaneshwar has pointed out that the sun is still and not rotating much before Copernicus and obviously the truth about the sun and earth was handed down to these people from their forefathers.

(6) तरी मृगजळाचेनि पूरें । जैसें न लोटिजे कां गिरिवरें ।
तैसा शुभाशुभीं न विकरे । पातलिया जो ॥५-१०३॥

Meaning :

Just as the floods of a mirage cannot move mountains, the good or bad things do not affect him. Using the phenomenon of the mirage from Physics Dnyaneshwar has explained the state of a realised person (person immersed in Brahma-ultimate truth) that he is not swayed by joys or sorrows of sense-objects.

This simile of mirage has often been used by Dnyaneshwar :

(7) नातरी भौमा नाम मंगळु । रोहिणीते म्हणती जळू ।
तैसा सुखप्रवातु बरळु । विषयिकु हा ॥५-११६॥

Meaning :

The planet Mars is means auspicious (mangala)

and mirage is water, but it is a misleading talk of happiness gained from sense-objects.
Dnyaneshwar uses the examples of astrology and physics here to explain that sense-objects do not offer real happiness,

In the sixth chapter of Dnyaneshwari, (Dhyan Yoga) from the stanzas 192 to 292, Dnyaneshwar explains in details many processes in the body, all from the Science of Physiology and explains many effects of Yogic processes on the body, which simply stun the reader. This deeper knowledge of the body and its process was already there in India, since ancient times. They utilised it for gaining control over the mind and body for spiritual development.

In one of the stanzas Dnyaneshwar has taken an example from Metallurgy, art and science of making statues along with Physiology. It is an interesting example :

(8) तात लिये मुसे । मेण निघोनि जाय जैसें ।
मग कोंदली राहे रसें । वोतलेनि ॥६-२४९॥

Meaning :

When the mould is heated, the wax in it goes away and the metal in liquid form pored in it staysthere as per the shape of the mould, (the nectar from Kundalini or the light of the soul (tej) fills the body which holds it like the mould in the form of the body. (the wonderful state of the body thereafter

described by Dnyaneshwar needs to be studied from the original).

(9) निडाराचे नि कोंदाटे । मोतिये नावरती संपुटें ।
मग शिवणी जैशी उतटें । शुक्तिपल्लवांची ॥६-२६६॥

Meaning :

Just as the shell cannot remain closed when the pearl inside is fully grown so it gives way and opens up (like the sight of the Yogi being held so far by the eyelashes now goes out far and wide)

(10) पै मेघाचेनि मुखीं निवडिला । समुद्र को वोधीं पडिला ।
तो मागुता जैसा आला । आपणपयां ॥६-३०७॥

Meaning :

Just as some portion of sea water separates it self from the sea by becoming clouds and then again it drops back as rain water or flows back as river water and becomes one with the sea once again and thus meets itslf, (the embodied self in the hu man body enters the abode of Brahman and gets united with it). Dnyaneshwar uses the nature-cycle as an example for the cycle of Jiva and Shiva separation and reunion which simply touches our heart).

(11)मग ज्ञानाचिये वेळे । झांकती जाणिवेचे डोळे ।
जैसी तीरी नाव न ढळे । टेकली सांती ॥७-४॥

Meaning :

Just as a boat rested on to the shore does not

rock, at the time of realisation, the intellect (of the Yogi) remains steady, its attention or eyes on the worldly matters gets closed. The stanzas before and after the above stanza in Dnyaneshwari explain the difference between worldly knowledge and spiritual experiences or spiritual knowledge.

(12) पै गगनी उपजे आभाळ । परी तेथ गगन नाहीं केवळ ।
अथवा आभाळी होय सलिल । तेथ अभ्र नाहीं ॥७-५६॥
मग त्या उदकाचे नि आवेशें । प्रगटलें तेज जें लखलखीत दिसे ।
तिये विजूमाजीं असे । सलिल कायीं ? ॥७-५७॥

Meaning :

Clouds appear in the sky but the sky is not in the clouds or there is water in the clouds but the cloud cannot be found in the water. With the force of water lightening appears and shines but is there water in that? Similarly though the forms are from the God the God is not in those forms). Here Dnyaneshwar explains that though the Sattwik, Rajas, Tamas (gunas of the Maya) create all the forms - the fundamental base of all - the God is independent of all those, and is not present in those.

(13) म्हणौनि भूतें मातें नेणती । माझींच परी मी नव्हती ।
जैसी जळींची जळीं न विरती । मुक्ता फळें ॥७-६४॥
पै पृथ्वीयेचा घटु कीजे । सवेंचि पृथ्वीसि मिळे तरी मेळविजे ।
एऱ्हवी तोचि अग्निसंगे सिजे । तरी वेगळा होय ॥७-६५॥

Meaning :

The beings are mine or created by me but they do not know me just as the pearls are formed from water but do not dissolve in the water. A pot is made from clay (earth) and immediately mixes with it easily but when baked in fire it does not mix.

Dnyaneshwar gives practical examples of scientific processes of pearl formation and baking of pots (in original clay form they mix with earth but not when baked) both develop an identity of their own. Similarly, creatures with life (Jiva) though are created from God through Maya have their own identity because of the feelings 'me and mine' and thus separate from their creator the God.

(14) पांहे पा पूर्ण चंद्राचिये भेटी । समुद्री अपार दाटी ।
तेथ चंद्रासि काय किरीटी । उपखा पडे ॥९-११५॥
जड परी जवळिका । लोह चळे तरी चळो का ।
कवण शीणि भ्रामका । सान्निधानाचा ॥९-११६॥

Meaning :

On the full moon day, the sea rises to full tide as if eagar to meet the moon but does this mean that moon takes pains to do it or fillings of iron though heavy move closer to the magnet but does the magnet get exhausted because of that? Very simple examples in Physics - the gravitational and magnetic forces are used by Dnyaneshwar here to explain that due to the latent force of Prakriti or Maya

in the fundamental principle of everything - the God, the beings are produced continuously with out God, himself not doing anything but only due to his existence.

(15) पद्मिनी रविकिरण । लाहे मग लाजे कवण ।
कां जळें शिवतले लवण । आंग भुले ॥१८-१६॥

With the sun rays the lotus blossoms automatically, without any hesitation or salt dissolves, forgets itself by dissolving in the water, likewise, when Dnyaneshwar remembers his Guru he forgets himself and starts praising the Guru, he cannot stop like a person who cannot stop bleching when his stomach is full. Thus an ordinary natural action is elevated to a great height by Dnyaneshwar in the above and next stanza (not quoted here). Dnyaneshwar has used the simile of scientific processes of dissolution of salt and blossoming of trees very often for explaining the spiritual concepts at many places.

Many such examples can be cited. We conclude here with two very important higher level of spiritual concepts.

(16)या उपाधिमाजीं गुप्त । चैतन्य असे सर्वगत ।
ते तत्त्वज्ञ संत । स्वीकारिती ॥२-१२६॥ and
हे आंत बाहेर मियां कोंदले । जग निखिल माझेंचि ओतिले ।
कीं कैसे कर्म तयां आड आलें । जें मीचि नाही म्हणती ॥९-३०२॥

Meaning :

In all this phenomenal world (consisting of condi-

tioned five elements of earth, sky, water, fire air) the supreme self (Chaitanya) exists in latent form and this fact is acknowledged and accepted by philosophers and saints. And I (fundamental principle or God or Chaitanya or Atma) fill this world in and out, which is all my being, but the fate comes in the way of mortals and makes them blind towards me and they say there is no God.

In these two stanzas Dnyaneshwar explains his main philosophy that the whole world is pervaded by the God or the Chaitanya or to say in scientific terms by the Energy the fundamental Force. This phenomenal world is only a manifested form of that source which remains unattached to the manifested forms. Many philosophical concepts of Dnyaneshwar such as this manifestation and unmanifestation, (Vyakt, Avyakta, Chidvilas, Janeev - the supreme consciousness) etc. need a deeper study.

Complementarity in Science and Spirituality, Mysticism

Thus, Dnyaneshwar has used the common scientific knowledge to explain the spiritual ideas, philosophical concepts for an understanding even by a common man.

Gurudev Ranade in his presidential address at the Indian Philosophical Congress in 1937, had taken a survey of the then recent discoveries in modern physics, Biology, Neurology and explained how they all tend to prove that Spirit is the only reality and how Western

thought can be brought into harmony with the conclusions of the great Indian sages and philosophers.

Albert Einstein in his article published in 1930 says that " the cosmic religious feeling is the strongest and noblest motive for Scientific research". In yet another article published in 1939, he has said, "it seems to me that science not only purifies the religious impulse of the dross of its its anthromorphalism but also contributes to a religious spiritualization of our understanding of life".

All these thoughts show that there is complementarity in Science and spirituality, Mysticism and together they can help humanity to elevate itself to its ideal of human life.

In recent years many philosopher-mystics and scientists have arrived at immutable essence underlying the mutable world and put forward their own propositions such as Libnitz, Einstein, David Bohm, Higenberg, Planck etc. Many books and articles are available to explain how Western scientists are now trying to understand and explain the links between Science and Spirituality. Especially the books of Prof. Amit Goswami, Prof. Ken WilberFred Alan Wolf, Roger Penrose Fritjof Capra are very well known.

It is clear that what our senses perceive are the derivative forms while their true meaning can only be understood when we consider the background beyond

all this. Dnyaneshwar has explained these things in very much simpler terms by using the day to day observed scientific facts and happenings and one is wonderstruck while studying his writings.

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The only criterion for the reality of a man's experience is himself and God and nobody else. No intellectual rule, no logical sequence can stand before him, either to support or to deny what he might say. The reality of his experience and the heights to which he has reached, are known only to himself and to his Maker.

(Gurudev in 'The Bhagwadgita as a Philosophy of God Realisation', p. 236).

8th Conference of the International Congress of Social Philosophy (ICSP)

15-17 October 2009
at Dravidian University, Kuppam-517 425.
*Focal Theme : **Globalisation, Multiculturalism, International Order***

Introduction : The International perspective of Dravidian research, modern perceptions of higher learning and regional demands of a backward rural area - three distinctly different dimensions - have faced into one that led to the formation of Dravidian University, multiplying its obligation and responsibilities by manifold, much different from other Universities. It is envisaged as a collaborative venture of all the four Southern States with a motto of integrating the different linguistic groups of the Dravidian family, which have made rich historical contributions to the Cultural mosaic of the country.

The Dravidian University is located in a linguistic tri-junction in the south-western tip of Andhra Pradesh at Kuppam, 8 km. away from Tamil Nadu and 4 km. from Karnataka, a region historically known for its integrated character in terms of language and culture. Located in Gudupalli Mandal, Chittoor district, Andhra Pradesh; the campus has a sprawling picturesque and serene setting spreading over 1094 acres with beautiful greenery, and huge and small impressive hillocks presenting a typically pollution - free rock garden. It is located at 750 M.S.L.

Kuppam is on the main railway line from Chennai to Bangalore. There are number of trains from chennai to Bangalore and vice-versa which halt at Kuppam. Kuppam is well connected with Krishnagiri, Kolar Gold Fields and Tirupati by road.

Conference Venue : The venue will be Emeneau House, Dravidian University Campus, Kuppam.

Registration : Registration fee is as follows :

For Indian delegates :

Upto 30th August 2009	Rs. 1500/-.
After 30th August 2009	Rs. 2,000/-.
For each accompany adult	Rs. 1,500/-.
Out stations student participants	Rs. 700/-.
Out station Children below 12 years	Rs. 500/-.
Local Participants (Only food and kit)	Rs. 500/-.
Local Student participants (only food & kit)	Rs. 400/-.

For Foreign delegates :

Upto 30th August 2009	$ 150/-
After 30th August 2009	$ 200/-.

Registration fee should be paid in the form of Bank Draft drawn in favour of the Local Secretary/Treasurer, 8th conference of the International Congress of Social Philosophy (ICSP), payable at Kuppam branch (Code No. 9221) of the Andhra Bank/Canara Bank/ State Bank of Mysore/Indian Bank. The registration can also be paid through electronic transfer to the Canara Bank A/c. No. 14025 & Code No. CNRB 0002714,. Please confirm your participation in the Congress by sending us the filled pro-forma which is given herewith, update information

shall be hosted at the Congress website www.dravidianuniversity.org.

About Conference Theme : The proposed conference aims to discuss various dimensions of globalization and its impact on Multiculturalism and International Order. 'Globalisation' is a new term popularised recently. The Canadian author. Marshall Mc. Luhan, coined the term 'Global Village', and today it is one of the most widely used terms in political speeches and policy documents. The new era of Globalisation is characterized by new market, new tools, new economic order and new forms of governance. It is a process integrating people in an interdependent world, not only in the economy, but also in multi-culture, technology and governance. People everywhere are becoming inter-connected and are affected by events that occur in far off places. We are, therefore, global citizens who are sharing the same resources.

Against this background, the conference aims to make critical deliberations on the following sub-themes in order to visualise a better and more harmonious world for humanity.

1) Types of Democracy 2) Hind Swaraj and Democracy 3) Religion and Democracy 4) Gender Equality and Dignity 5) Unilateral Disarmament 6) Socio-Religious Reformation 7) Multi-Culturalism,and Religious Identity 8) Multi-Culturalism, Pluralism and Globalization 9) National Identities in the Framework of Globalization and World Govt. 10) National Sovere-

ignty and International Violence 11) Ideological Implications of the International Economic Crises 12) Conflict Resolution and Peace 13) Ideology and World Peace 14) Role of UNO in the New Millennium 15) Yoga, spiritualism and world peace.

Scholars are requested to send hard copy of their full length paper along with appropriate notes, references, bibiliography and diacritical marks on any one of the above topics in double space typed not exceeding 9 pages and also in an electronic version (MS Office or Open Office) or in CD on or before August 30th 2009 to Dr. C. Sam Christopher, Local Organising Secretary.

For details contact :
Dr. C. Sam Christopher,
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International Congress of Social Philosophy
8th Conference
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Attention Contributors !

It has been resolved to make the quarterly issue, Pathway to God more comprehensible and action-oriented as the changing times demand. Hence it is necessiated to modify the length of the articles. Kindly note the following points while sending your articles :

1. The articles should not exceed four pages of A4 size.
2. Only one long article of approx. 10 pages of A4 size will be published in each issue.
3. The article should not be carried forward to the next issue

We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.

-Editorial Board & Secretary A.C.P.R.

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Reader's Column.

The Editorial Board of *Pathway to God* is happy to announce that it is going to introduce Readers' column to publish the views of the readers on various spiritual / philosophical / religious articles published therein. Their views/comments / appreciation will help us improve the quality of the magazine.

The views should be in 3-4 sentences only.

Looking forward to your views.

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Two-Day International Conference held in Pune : A Report

SCIENCE AND SPIRITUALITY ARE COMPLIMENTARY

That was the conclusion of the **International Conference on 'Science And Spirituality'**. The Conference was held on 5th and 6th June 2009 in the auditorium of Bharatiya Vidya Bhavan, Pune Kendra on the occasion 52nd Death Anniversary of Prof. R. D. alias Gurudev Ranade. The Conference was organized by International Forum of Followers of Gurudev Ranade for Philosophical Research (IFFGRPR) with the support of Philosophy Departments of Pune and Mumbai Universities as also of Sanskrit Department of Mumbai University, Indian Institute of Science and Religion, Pune, Academy of Comparative Philosophy and Religion, Belgaum and Bharatiya Vidya Bhavan, Pune Kendra.

The conference was inaugurated by Dr. Brendan Leahy from Sophia University, Italy and attended by about 150 delegates.

Dr. Bhelke introduced the chief aim of the Conference explaining that Science and Spirituality are two ways of looking at the reality and how holistic approach was important including the study of matter and consciousness. He also pointed out that

Prof. R. D. Ranade stands for the unity of science and spirituality as is clear from all his writtings.

Dr. Brendan Leahy delivered the keynote address. He aptly referred to an English philosopher, Alfred North Whitehead's statement who in 1925 wrote, "when we consider what religion is for mankind, and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relations between them." Leahy expressed that we should take spirituality in its broadest sense of openness to divine, religious yearning for truth and goodness, and living out of the love proposed by religions in the world. He observed that today we find that there is dehumanization of nature and denaturisation of humans. The ecological crises is the result of this situation. The relationship of science and spirituality is being explored in four different ways: conflict, independence, integration and dialogue. He cited examples under those heads and pointed out how the recent developments are encouraging, There is a rise of interest for transdisciplinarity - more integrative form of reasearch. He said this will work only if there is openness, which means spirituality can play a major role. He pointed to the work of Chiara Lubrich who since the World War II, gave life to a movement - spirituality of unity, providing an art of dialogue, first to love which does not make any distinction, "make yourself one" with your neighbour, "by this way feel a new presence of God in the life." Consider that "I have been created as a gift to the person beside Me". This movement has now spread into

many cities around the world. The common root and ultimate goal is - God is Love. Dr. Leahy also explained mystical experience Chiara had along with the studies on mysticism. The sharing of such experiences under Chiara's movement as a new doctrine of life, involving various fields as philosophy, economics, political philosophy, psychology, law, education, art etc. and involving young people helps share the wisdom found in spiritual, cultural and social patrimony. The knowledge should not be fragmented so that we can overcome the fragmentation in personal, communitarian and cultural relationships. Leahy mentioned that India is a treasure trove of mystical experiences. India has a message for the world. Realisation of values of life, application of moral values, service to the poorest, lowliest and the deprived are important. Spirituality through service is a long tradition of Indian saints.

Leahy then outlined some steps, instruments such as focusing on words from scriptures so that we can try and live together; sharing experiences born from the Word, experiences, insights, impressions, and a mutual inner acceptance of one another - gift of oneself to the other, to make room for each other's cultural, intellectual and experiential contribution: etc.

Leahy concluded his address by emphasizing the dialogue instead of conflict between science and spirituality, as also each discipline of science finding the reality its relational role with other forms of "knowing", drawing from each other to help know the truth.

In his talk on *"Scientific Approach in the Upanishads"*, Dr. P. V. Vartak explained many concepts in Upanishads about the working of human body and mind and the whole world and their interpretation in terms of modern science as also several limitations of science which can not fully explain many of the phenomenon very well analysed and explained in the Upanishads.

Dr. P. R. Dubhashi in his talk explained how the present progress in science and technology has increased the comforts in human life but by thinking more and more in materialistic manner it is bringing more and more unhappiness. He emphasized the need to remember the spiritual heritage of India to make the life fuller and richer for all - the summum bonum is God Realisation as emphasized by Gurudev Ranade.

In the presentation on *'Spirituality, Morality and Science as a Quest in Human Identity'* Dr. Nitin Vyas explored the search of man for identity through spirituality even in the modern and scientific age. He expressed that the quest for higher life is not supernatural, unnatural or unreal. It is the higher dimension of the human being and this human hunger is beyond reason. The goal in the spiritual march is not to devalue man's relationship with matter and society at large but it is to seek the unity of infinite and unconditional being. Therefore God realization is more relavant for man. This is not possible through outer rites and rituals. It is possible through realizing the essential religious action of selflessness and submission to the Supreme Being. It is now time for amalgamation to all religious cultures as well in becom-

ing more vibrant and dynamic democratically than in the past.

Dr. Hemchandra Kopardekar in his presentation on *'Physics of the Soul'*, explained how the thought in modern science - especially in Quantum Physics and new science of Consciousness is converging on the ancient Indian concepts of Atma na, Vinashyati (soul is not destroyed) and Sarvam Khalvidam Brahm (all this is Brahma). He explained how everything is generated from the pure consciousness and again ultimately merges in it on the basis of those two fields of Science. The pure consciousness (brahm) is the creative principle behind the whole world. It descends, takes many forms and gains various experiences and when it feels it has completed that task in different individual forms, those individual quantum monads (Chidanu or Jivatma with certain characteristics) giving up the personality-ego acquired in various lives gives up those desires, aspirations etc. and merges (great or quantum leap) back into 'Quantum Self - pure consciousness (Parmatma). He explained the human tendencies, under sattwagun, rajogun, tamoguna, life experiences, death and life as continuum and many other processes of life in terms of quantum physics and science of consciousness and how the 'Physics of Soul' is helpful to the human beings to understand what is life, what is death and the efforts to be made in life to achieve the goal of life on the basis scientific conclusions drawn as a result of a lot research conducted in various parts of the world and the concepts in the ancient Indian Scriptures, Bhagwadgita and saints' literature.

Dr..Meenal Katarnikar in her presentation on *'Science and Spirituality a Jain Perspective'* stated that spiritual knowledge is also scientific. The only difference is Science apparently looks more objective and empirically verifiable whereas spiritual knowledge is more subjective and personal. But both aim at knowing the reality. Since supreme goal of Jainism is spiritual liberation its emphasis is on Non-violence and aparigraha and intuitive knowledge. Science looks more on the outer things, outer life from drop of water to aeroplanes etc. She emphasized that the contradiction between science and spirituality has to be resolved in the interest of human beings.

The Chairperson Prof. Poornima Dave added her views on how to resolve the differences in Science and spirituality. The ancient Rishis had the knowledge of Science and spirituality together and we have to study how they resolved the difference.

The Chinese scholars could not attend but their papers were presented by Dr. Mangala Chinchore, who also added her comments on the same. Dr. Tang Zhongmao has elaborated the relationship between science and Buddhism. It is mentioned that Taoism had an impact on Newton. Dr. Guangxing Xia has analysed the Esoteric Buddhism using Taoism as reference. Modern Science originated in the Western culture and the relationship of science and Buddhism is related to East-West relations in a complex context. Buddhism originally brought from India into China changed itself and

absorbed something from Confucianism and Taoism. Thus the indigenous scientific philosophy and religion and culture were preserved to some extent.

Dr. N.V. Kulkarni made a presentation on *'Effect of Meditation on Brain'*. He explained the results of some research on whether brain science can adequately answer mystical and spiritual experience. He elaborated some effects on brain due to intense meditation and visual forms perceived by the person and neurological studies of the tremendous activity in brain cells during meditation. Father Job Kothzamdom made some observations; he said that Neurology and brain studies are revealing some of the mysteries of man - soul and consciousness etc. In this context the experiences of Gurudev Ranade and his analysis of work on brain and modern studies are quite revealing and revolutionary.

Prof. Padmatai Kulkarni explained Gurudev Ranade's thoughts on Science and Spirituality. Dr. Ranade said that Spirituality is related to God or divine. He followed scientific methods in analyzing his spiritual experiences and said science and mysticism are not incompatible but science is a good servant but a bad master. Prof. Ranade had introduced the subject 'Philosophy of Science' in Allhabad University in 1935. Prof Kulkarni also explained many new terms introduced by Prof. Ranade in this field.

On the second day Dr. Kamaladevi Kunkolienkar explained the revolutionary work of David Bohm who had

denied the fragmented view of the world held by the scientists. He maintained that a single comprehensive law is the Ideal. The unity lies at the heart of our world, this leads to spirituality. He presented Holographic Paradigm and the interconnectedness of everything. Many other terms like implicate and explicate order explain the internal and external views of the world. Bohm's dialogues with J. Krishnamurti also throw more light on the subject. Dr. Bhelke added a few remarks pointing to the view of Plato on whole to part. He also referred to the ancient view that God is universal energy.

Prof. S. A. Upadhyaya explained the interlinkages in science and spirituality quoting many citings from Upanishads and other scriptures as also views of scientists like Capra etc. He maintained Universal Truth is one and science and spirituality are its two sides. Dr. R. N. Shukla also added in his remarks saying the term science means 'Vidnyan' which means special knowledge. He explained the play of bio-energy within the body and the world (Pinda and Brahmanda)

Shri. S. P. Shukla citing various examples of the views of various scientists in the last two centuries explained how science is leaning towards spirituality. He pointed out that the latest thinking that Consciousness is beyond space-time-causality and quoted the explanations from Upanishads and other scriptures. Prof. Padmatai Kulkarni in her remarks pointed out that Metaphysics deals with many topics not dealt with by science.

Dr. Kalpana Paranjape quoting many examples from modern scientists and Upanishads showed how the ancient Indian Rishis had the insights of many theories which are put forth by the science today; however she pointed out that consciousness is beyond the purview of Physical Science. Dr Surinder Chahal added a few words to clarify the existential and psychological relations in science and spirituality, man being part and parcel of nature. The syntax and semantics of consciousness has to be understood.

Dr. Phiroz Poonawalla analysed the prayers and thoughts in Korana and their mathematical relations making certain impact on the mind.

Dr. Sunuallah emphasized that the secular world has to consider importance of spirituality. He elucidated why science should give up its animosity to spirituality and religion. Science is for understanding the work of God as Prof Ranade had said. Dr. Sunaullah gave many illustrations from Upanishads and Islamic treatises explaining "Unity as the basic principle".

Dr. Chinchore in her remarks as chairperson said that inter-religion dialogue is possible. It will give an opportunity to understand the basic unity of the 'abode' of the world of mystics being residents of the same world.

An excellent Panel discussion in Marathi on *'Atmdnyan Ani Vidnyan'* took place thereafter. Views were presented by Dr. Gauri Mahulikar, Dr. B. L. Mantri, Dr. Yashwant

Pathak, Dr. Shrikrishna Deshmukh, Adv. G. N. Joglekar and Dr. Uma Vaidya. The session was chaired by Dr. Shubhada Joshi. All of them arrived at a conclusion that spiritual approach is important in the life of all, not just the scientists. It is high time that such eye-opening discussions be brought to the notice of the younger generation that is running after material pursuits at the cost of its physical, mental and spiritual health.The Universities should also join hands with organizations such as the present Forum and arrange more programmes for youth and middle aged groups.

The Marathi book *'Neti Neti'* written by Vijaykumar Makalpatte and Dr. Kalpana Paranjape was then brought to light by Dr. P. R. Dubhashi.

In the concluding session thereafter, Prof. S. R. Talghatti presented a review of the proceedings of the two day seminar. The general conclusion was that science and spirituality are complimentary and more awareness about spirituality has to be created in the society especially youth, using scientific approach to explain the whole basis of life and the working of the world. Dr. S. R. Gowarikar proposed a vote of Thanks. Prof. Arati Datar and Dr. Mandakini Pansare conducted the proceedings.

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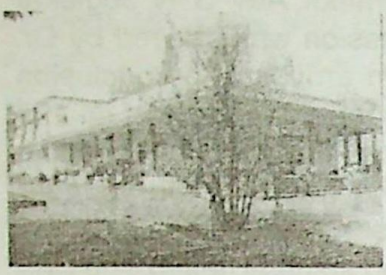

ACTIVITIES OF A. C. P. R.

for the Quarter ending 30-6-2009

The most remarkable and soul - inspiring activity of this quarter was the observance of 52nd death anniversary of Dr. Gurudev Ranade. It was a three-day programme carried out in all solemnity and dignity.

I. Prayer & Meditation : For 3 days from 05-06-09 to 07-06-09, by followers of Gurudev and the members were actively involved in prayer, Guruvandana, Meditation, Bhajans and discourses from pee hours of the dawn till 10-30 p.m. at night. *Guruvandana* and chanting the Divine Name sessions filled the devotees' hearts with serenity and purity.

II. Special Lectures : The special lectures by Shraddha Chaitanyaji of Chinmaya Mission, Belgaum, Prof Dr. S. V. Mali of Arts and Commerce College, Harugeri, Chitprakashanandji of Aarsh Vidya Kendra, Belgaum were at once enlightening and soul-stirring.

III. Felicitations : Hon'ble MLA Mr. Sanjay Patil of Belgaum (Rural) was felicitated, Dr. S. B. Kulkarni, Eye Specialist presided over the function.

2. Sri. Abhay Patil, Hon'ble MLA Belgaum (South), was felicitated and Shri Gopal Jinagouda, President,

Bharatesh Educational Society was the president.
3. Hon'ble President, Karnataka Forest Industrial Corporation, Shri. Shankar Gouda Patil was felicitated. Dr. Vijaykumar Torgal, was the President.

Chairman, Secretary and Trustees with all members of ACPR and its Institute of Yogic Sciences, devotees, invitees took active part and benefitted from all the sessions.

ACPR expresses its gratitude to all of them for their enthusiastic participation and kind co-operation.

* * *

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Belgaum.
30-6-2009.

M. B. Zirali,
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- Prof. N. R. Deshpande

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